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J.N. Hostetter

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Evangelical VISITOR

March 1, 1965



*"The
childhood
shows
the man
as
morning
shows
the day."*

—Milton

Observations in Africa

PART I

CHURCHES coming to Africa to evangelize have brought much of their culture with them. Each denominational mission station gives evidence of the way of life peculiar to their national background. This is natural, a simple illustration that tradition and culture are an intricate detail related to any people anywhere.

Our missions are no exception. Just as frugality and hard work are etched into the 175 year history of the Brethren in Christ Church, these are imprinted deeply into the mission program here in Africa. The agricultural aspect of our history doubtless had a bearing on the thousands of acres that are part and parcel of our mission stations established in the early years.

Maintaining a proper perspective, rightly relating Biblical principles to existing practices in any given culture is not always easy. Whether Africans continue to farm with hoe and oxen is incidental. Whether transportation continues on foot, by bicycle or a shift to motorcycles and motor cars, is of little consequence. Is a daily newspaper in each village, radio news coverage or perchance in some areas, TV, goals that have any real value to a good way of life?

While many things could be named that have little relevance to being or not being a Christian, certain Christian ethics affect all people anywhere regardless of culture or custom. Honesty, integrity, sincerity, faithfulness, devotion, true love and purity are some Biblical principles, positive of the Christian way of life. With a jealous desire that these graces be perfected, an unceasing demand presses its way into any program of missions. What is it that makes a man honest? When is a person capable of true love, faithfulness and purity?

The setting of this writing is Choma Secondary School here in Zambia. Summer vacation is over. School is again in full swing. The writer addressed the opening assembly January 21. Some 200 African youth (with 30 yet to come) listened with rapt attention. They are indeed glad and delighted to be here. Each student accepted represents two others who tried to enroll. Many stood by with tearful eye, hoping against hope that a way could be found for enrollment in Choma Secondary. Some turned

away with sobs when there was no room.

A few days ago, a lorry (truck) load of young ladies was returned from Macha to Choma. These young African ladies had come from as far as the copper belt, 400 miles north, money in hand, but there was no room to take them in at Macha Girl's School.

It surprised us to hear one of the teachers, Missionary Anna Kettering say: "There is virtually no discipline problem in the classroom. Each student knows that another is waiting and would be delighted to take his place in the classroom."

In the decades gone by missionaries discovered the handicap of illiteracy to spiritual growth and development. Inability to read leaves a soul without one of the most important means of growing spiritually. An educational program thus becomes a natural in a missionary program designed to build Christian churches.

Missionary opportunity in the setting of African education is quite well known. Yet, one needs to be here to grasp the dimension of the opportunity. Providing of religious knowledge is an included part of the curriculum. Education is number one in the budget of Zambia. This means a concern on the part of Zambia that the department's educational curriculum be followed carefully.

Well known to the missionary is the ever reverberating statement: "education in itself is not capable of producing Christian ethics." The hazards of a secular program are international in their scope. To educate these youth without Christianizing their education does nothing for the cause of missions.

Any educational program of value and worth requires *busyness*. Necessary detail is unending. How to find time for a balanced operation, touching with equal effectiveness the spiritual, mental and physical capacities of African youth, is no less a query here than it is in an American program. The task of germinating Biblical knowledge into Christian experience constitutes the heart and soul of Christian missions. A personal encounter with Christ, knowing His saving grace and transforming power is a must if African youth and their education are to contribute any real and lasting benefit to the future of Africa.

Developing literacy on the part of the people creates an increasing challenge in the field of the Christian ministry. One's heart is warmed to meet national brethren, ministers and evangelists in the gospel. Among them are numbers who have given many years of a spiritual and fruitful ministry.

A teeming Africa with its rising tide of nationalism will tax its spiritual leadership even more in the days ahead. Spiritual training with courses in Biblical knowledge received through Bible Institute training will help to strengthen indigenous church leadership.

The strength and emphasis of the educational program has a bearing and relationship to Bible Institute work. The glamour, money and preparation for a remunerative way of life constricts sharply between the secular school graduate and one who prepares for the Christian ministry. True, this is not a problem peculiar to Africa.

This writing is merely expressing a concern that already exists. The writer spent considerable time one afternoon with Bishop David Climenhaga looking over potential areas for a Bible Institute location in or near Bulawayo. A glimpse of the setting in which Dr. Titus Books and helpers have been doing a most commendable work in the Institute at Wanezi in contrast with secular school settings, leaves one with a sense of the immediacy of the problem.

(Continued on page four)

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Editor: J. N. Hostetter, Box 8, Nappanee, Indiana, to whom all material for publication should be sent.

Editorial Council: J. N. Hostetter, Editor; C. B. Byers, Paul G. Lenhart, C. N. Hostetter, Jr., Walter Winger, Isaiah Harley.


Page Contributors: World Missions: Mary Kreider, Box 171, Elizabethtown, Pa.; Missions in America: Miss Mary A. Stoner, Grantham, Pa.; Preachers: E. J. Swalm, Duntroon, Ont.; Home: Eber Dourle, 845 West Arrow Highway, Upland, California; "Today's Yesterday": C. O. Wittlinger, Grantham, Pa.; Crusader Page: Paul Hostetter, 105 Budea Crescent, Scarborough, Ontario.

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WHAT IS THE recipe for the creation of a preacher? I suppose it's a rather dangerous gesture to even comment upon such a question, for as soon as one begins to answer the question, some will charge him with high handed heresy. The ingredients may be too complicated for some, or they may be too time consuming for the tempo of our age. But I have faith that somewhere there are patient souls who will endure to the end and may even profit thereby.

There are certain basics in the formation of a minister. The call of God, a love for the Word, the Spirit-led life, native abilities, good personality, and a willingness to serve are all most important, and these I accept, and in these I believe most firmly. But unfortunately these subjects are outside the confines of my particular assignment. This paper is to deal with the training of the minister; an ingredient of the recipe which is becoming increasingly important within the fellowship of our own church.

In no way do I wish to minimize the contributions which have been made and are still being made by those who did not have the privilege of training. The production of many of these put many of the privileged to shame. But the fact is that an increasing number of Brethren in Christ Churches will no longer invite an untrained man to shepherd the fellowship. Gone are the days when just a call to preach was enough! Today's minister must seek to keep pace with the intellectual surge of the times.

Our grandfathers never imagined the half of our present intellectual involvements. And there is the promise of more to come. Every profession is emphasizing training, and it is increasingly difficult (but not impossible) for the untrained minister to meet the needs of his professional members.

At the risk of being questioned by some of my former preaching students, I suggest *four* major points in the apologetic for training.

Ministerial training has Biblical sanction. It is true that one cannot find the terms "college" and "seminary" with their organizations as we know them. But a careful study of the great producers of Biblical literature indicates that the best of these men were men with a breadth of training. Many of them were men who had read widely.

We do not need to defend Paul's grasp of Christian theology. This is self-evident. But look how Paul handles himself on Mars Hill. His handling of the situation shows that somewhere and at sometime he familiarized himself with the patterns of pagan worship. Since he understood how others believed and worshiped, he was able to bring the

claims of the gospel to bear upon the situation. Others may have been able to show the sovereign claims of the true God. But Paul did it in superior fashion for he had taken time to study the inferior theologies as well.

The book of Romans shows that Paul had a mind like a lawyer. Somewhere he studied logic and debate. The compelling arguments of this book come from a mind trained in the best schools of the day. Paul was a master psychologist! He was a master teacher!

When one thinks of Moses, of Isaiah and his poetry, of many of the other prophets who wrote with compelling force, of the other New Testament writers who were all at least bi-lingual, one can appreciate the value of training in the creation of a preacher. Perhaps none

is that it makes the individual time conscious. There are some pastors who need to develop a conscience on the conservation of the time of others. The sixty minutes allotted for the worship service is no good reason for the preacher to use all these minutes if he cannot use them efficiently. Just as it takes more than length to make a term paper a good one, it also takes more than the long sermon to make a sermon spiritually productive.

Some time ago I observed a preacher who preached for an hour without using a single note. He did not need an hour to say what he got said! The congregation became restless and some slept. If this pastor doesn't develop a concern for conserving the time of others, he may be looking for another pastorate. An educational experience does make one time

Training for the Christian Ministry

Alden M. Long

of us will ever match the greatness of the great, but it is very clear that the Lord will use good training to His praise and throughout all ages of the church.

A second argument for training has to do with efficiency. I have never forgotten what one of my teachers said to me. I had come to the close of my college sophomore year and was contemplating a return to the farm, hoping to combine this vocation with the ministry. He said, "You will be able to do this, but if you had more training you could do the work of the ministry more easily." These were certainly words of wisdom, and I have found them to be right many times over.

Training will help the pastor's personal efficiency. The average pastorate today presents so many involvements that the pastor needs to have skill in organizing his total week if he is going to make it reach. There are the scheduled services, the pastoral calls, the board and committee meetings, the study hours, and a host of special occasions and emergencies, all of which clamor for his time. The person who cannot organize himself can become very frustrated. There is a certain discipline which comes from a student involvement which has the possibility of giving the trained man the productive edge. Others may be able to get through. However, the trained man will have the help of past discipline.

As the pastor's personal efficiency develops, he finds his congregation warming to his leadership. One of the positive services of an educational experience

conscious and there is great virtue in this.

Perhaps efficiency is most needed in the area of sermon preparation. It takes real hard work to structure a good sermon. Course work in Biblical preaching, homiletics, English Bible, etc., can be of tremendous assistance here. Henry Sloane Coffin, one of the great preachers of a past generation, has observed that good sermons demand more than a teaspoonful of weak thought. The productive sermon demands thought. Thought takes time. Efficiency will help provide the time for thought, and training will complement all of these.

The third point of the apology is a most important consideration. Training enhances the possibility of depth feeding. One man who used to attend church told a friend "I never go to church now; when I did go it was always the same old thing. Give us this day our daily platitude." This man may have given up too easily or perhaps part of the fault was his. But his remark is not without import.

We must give up what George Jackson describes as "suburban" preaching—the preaching which is always out on the periphery of Christian truth. It is also too easy to flit from text to text according as casual interest or idle fancy, or Saturday night desperation may happen to move us. Depth feeding involves the handling of the great themes of Incarnation, Atonement, and Eternal Life. It involves the handling of these themes in

their contextual relationships in the Word of God. It involves preaching on paragraphs and books in systematic fashion. I can but thank the Lord for deliverance from some of the frustrations of my early years in sermon preparation. I also thank my teachers who shared with me their insights and who gave of themselves in my training.

Depth preaching will move people more deeply and will produce more permanent results. A man may preach on the atonement without much study. He will be heard by some, tolerated by others, and some good may even come of it. But the man who roots his sermon points in the Word has a greater chance of bringing in the kingdom in more complete fashion. His flock will outgrow the former in depth of understanding and in depth of commitment.

Finally, training in some form is not beyond the reach of any of us. College and seminary work are most beneficial. However, there are other possibilities for those who are concerned with self-improvement. From time to time special courses are offered in our colleges. Ministerial seminars, correspondence courses, and the reading course sponsored by the Ministerial Credentials Board are all available. Many of these opportunities are inexpensive.

The Grantham Church has been doing something which has proved most helpful. Each summer the pastor is released for six weeks for formal study, the congregation paying for the tuition costs. Both the pastor and congregation have expressed appreciation for the mutual benefit derived from this practice. It is our hope that other church boards and their congregations will follow suit. ►

Observations in Africa

(Continued from page two)

Here is a missionary challenge, most vital in nature, inseparably related to the very heart and soul of the Brethren in Christ Church in Africa. Money to provide facilities for the institute is part of the challenge. Dedicated, God-called young men constitutes an even greater need.

Here is a need, the urgency of which rests upon the Brethren in Christ Church, both here in Africa and in America. These columns might be considered in error to specify ways and means of providing necessary funds. The need can be met if *all* will sense its importance, having a willing heart and hand.

The first Sunday here in the north we accompanied Bishop and Mrs. Earl Musser to Mbole, six miles from Sikalongo Mission. Mbole is a sizeable African congregation with the first full time national pastor in the Brethren in Christ Church in Zambia.

Closely related to the interest surrounding Bible Institute study is the need of opportunity for ministerial and pastoral service for those who have completed their course of studies. Here in the mind of the writer is probably the greatest and most far reaching challenge facing the African Church. Stewardship, resulting in tithes and offerings for pastoral support would greatly help the growth of an indigenous church. Facts and figures indicate this as being possible. Again, the call is for willing hearts and hands.

J. N. H.

He isn't the only one that suffers. Those like Mr. and Mrs. Schrier, in their fifties, are in the Loyalists class. They'll never graduate from the class. It just grows old along with them.

Right now they are having the doctrine of the Holy Spirit. Nine years ago a previous teacher taught this doctrine. The Schriers aren't learning anything much about the Holy Spirit, but it makes no difference. No one expects them to learn, and after a few years another teacher will start—probably on the very same subject again. They are attending Sunday school—that's all that counts!

Most Sunday schools have never really taken the adult department seriously. Attendance is the only phase that gets any real thought through calling campaigns, contests, buttons and cards for the absentees. But the learning program for those who come is passed over with little planning. No one expects adults to learn. The majority of Sunday schools are just for children.

The difficulty, I think, is in the way we organize adult classes. We set them up as social units, not educational units. Why should single adults be in a different class from married people? Why should Andrew go in one class if he's thirty and another if he's forty? Socially this makes sense; educationally it does not.

The problem also shows up in the Sunday school teaching program. No one expects accomplishment and progress in learning. Classes have no beginning and no ending. The student has no point from which he can look back and say, "I've put out this effort and achieved this goal. Now I'm ready to go on to something bigger and deeper." Classes just go on and on!

While there are exceptions, generally even the largest Sunday schools take no notice of the levels at which different adult students could operate. There is no graduation of classes such as "elementary" and "advanced." No adult can look forward to progressing to a higher level, therefore few students take the present level of mediocrity seriously.

All this is true in spite of evidence that adults could be sold on a learning program. Interest in adult education is growing. Colleges and universities are offering extension and correspondence courses. Night classes are crowded with housewives, mechanics and businessmen studying everything from art to zoology. Sunday schools are sitting on one of the biggest educational opportunities in years.

What should be done?

We need to shift the major emphasis away from attendance toward learning.

NEEDED: An Adult Curriculum Overhaul!

George Marvodes

IS THERE A PLACE for adults in your Sunday school? Don't be too quick to answer. Most Sunday schools have an adult department, but very few have a program which provides a challenging learning opportunity. Grown-ups are the forgotten people of our church schools!

Take Andrew Phelps, for example. He just moved into town. He walks up the steps of the big Elm Street Church and his very first Sunday, on time for Sunday school. While he's being greeted the superintendent is figuring out which class Andrew will fit into.

This church is large enough to have a dozen adult classes, with a total attendance of almost 250. Which is the right class for Andrew? Very simple: he's

thirty-two and single. The class for single people his age is the "Ambassadors."

Andrew might have graduated from a Bible college. He might even be a professor of theology. Or he might have been converted the night before in a skid-row mission and be stepping into a church for the first time in his life. It makes no difference, he meets the "Ambassadors" specifications.

Would Andrew like to study the life of Christ? Or the book of Ezekiel? Or maybe how to speak for Christ to unsaved friends? It makes no difference. The teacher of the "Ambassadors" is plowing verse by verse through Leviticus, so that's what Andrew gets.

NOTICE REGARDING GENERAL CONFERENCE 1965

Attendance in itself has no special virtue. If a man gets nothing he may as well stay at home. A class of ten learning something is far better than a class of thirty going through the motions. If leaders improve the learning opportunities for those who come, attendance would increase automatically.

We need to get rid of the educational arthritis that present organization inflicts upon us. We need flexibility so adults will get into classes they're ready for and interested in. This will mean breaking up present classes based on age, sex or marital status. Classes should be built around subjects, be open to anyone who is interested in tackling the subject offered. The subject variety is unlimited. Studies could center in various Bible books, aspects of Christian doctrine, Bible history, Bible study methods or methods of church work.

If students are to take advantage of these classes, however, order must be maintained. Classes must begin together, run for a certain number of weeks, and end at the same time. In this way students would finish one course and move smoothly into another.

This term system wouldn't be difficult to arrange. If the terms were twelve weeks long there could be four a year, with four Sundays for special programs. Many subjects could be handled in one term. Others, like an intensive study of Romans or a survey on Christian doctrine, could extend over two or three terms. The essential thing is that each be in multiples of a term's length. This allows for orderly movement from one class to another at the term's end.

This isn't new. Every school uses it! There isn't any reason why it wouldn't work in Sunday school.

Look at the advantages.

This curriculum would meet the needs of the entire adult department. A selection of courses would, over a period of years, give the members of the church a solid grasp of Christian truth. This would give the adults who attend the idea that learning was really the purpose of the school.

This would give adults a sense of achievement. When a specific course, covering a definite amount of subject matter, is finished the student can look back and see the ground covered. He knows his progress and can still plan for future progress.

This system would allow a gradation of courses with some for beginners and some for more advanced Christians. When we put people who have never read the Bible with those who have studied for many years, both are bound

GENERAL CONFERENCE Report Forms for Congregational Councils were mailed early in January from the office of the General Conference Secretary. Response from the secretaries has been good to date, promising early completion of this material. The Conference Secretary seeks to keep a current, complete, and correct list of congregational secretaries. Any Congregational Secretary who has not received a copy of the form to date should write asking for one immediately.

The report should be completed and sent to the General Conference Secretary immediately after the congregational council. Failure to send this will result in the omission of the name of the Conference delegate in the General Conference Program. Congregations not reporting will not be current in their request for Conference Minutes and Handbooks of Missions. It should be noted that the form referred to here is not to be confused with the Church Statistical and Financial Report which is submitted to the Regional Bishop's Office.

The General Conference of the Brethren in Christ Church will convene at Upland College, Upland, California, June 9, 1965. Further information will be supplied in the General Conference Program and by the local entertaining committee.

Owen H. Alderfer
General Conference Secretary

to suffer. Adults, as well as children, need graded classes because of the great difference in the amount of previous experience each adult has had in the subject.

Under this system it would be easier to obtain teachers. Through a broad program of study, the Sunday school would be "growing" teachers. Teaching would not loom as such a frightening project to the one who was making an initial start. He could be asked to teach a definite subject for a definite time. This he could prepare for in advance and could bring to a successful conclusion. This is a lot different from committing oneself to teach the "Philathea" class from now until . . .

A new teacher might want to take a term off after his first teaching experience so he could prepare for his next teaching venture. The department would benefit from his additional time of preparation. In time each Sunday school would build up its staff of experienced and competent teachers. New ones would gradually be worked into the system.

What about the difficulties?

You might have some trouble finding teachers willing and able to teach in this way, at least at first. But that's not new to most schools! There's a perpetual shortage. If there's a teacher shortage at first, solve it by having fewer classes. Don't be committed to a fixed and perpetual number of classes.

Some teachers might object to being limited to a term for their classes. They might feel that this would cramp their style. But the majority, I think, would see the advantages. Classes would simply have to begin and end within the term. Soon term limits would be taken for granted.

What if someone would say that you can't cover the Gospel of Mark in twelve weeks? He'd be right. You probably couldn't cover it in twelve years, either. The Bible can't be exhausted in a lifetime. But twelve weeks can give a bird's-eye view of the main peaks, and that's worth quite a bit. Also, you wouldn't intend to throw Mark out of the Bible when the course was over. You'd get right back into it in a course on the parables, or on the doctrine of Christ or New Testament prophecy. For all these a rapid study would be invaluable background.

Churches are facing a tremendous challenge in Christian education. Sunday school should mean as much to grown-ups as it does to children, if not more. But some drastic overhauling is necessary. Sunday school will have to provide a real learning opportunity, geared to the needs, interests, and abilities of church members. They can learn and in many cases are eager to learn. Let's give them a chance with a Sunday school program that makes lifelong learning a reality!

—Used by permission

MISSIONS

As we saw it . . .

50th Year Anniversary Julsa, India

The Living God, our God, has raised up a people in the wilderness . . .

SINCE 1941, step by step, year by year, a people has been shepherded and disciplined in Bihar, India, one of the most undeveloped parts of this country.

Joe and I traveled to Bihar for the first time since 1961 and experienced great joy to see that the Lord, indeed, has created a people for Himself. One has only to contrast them with the surrounding local villagers to realize that God has rescued these from lives of meaninglessness and frustration, transformed them into worshipers of Himself.

Further, He has processed us all into *one people*. Only God, the Holy Spirit, could overrule natural mistrust and misunderstanding; only He could knit together such unlikely combinations: Anglo-Indian, Santal, Uraon, foreign missionary, Bihari. We were humbled to see the miracle of language, culture, and race barriers broken down, to find a people pulling together in harmony and in loving union.

The Volunteers—How could the housing and food committees foreknow that so many would travel so far to attend the four day Julsa? Quickly volunteers began building extra bamboo shelters, stepped forward to pass out the rice from those large bath tubs, agreed to play games with the children between times, made a point of keeping music coming over the loud speakers, and willingly stayed up most of each night to see that tomorrow's food was ready.

The Peacemakers — Graciously God manipulated us so that feared friction and grumbling just did not materialize

in spite of four days of overcrowding, cold, and tardy meals. We noticed these nationals who passed in and out, mingling with one group here, and another there, giving encouragement, spreading cheer and contentment, and "setting the tone." It was a sure sign to us that Someone was in control, constraining us to be of one mind and one spirit. And we are encouraged concerning the future . . . God has His hand on the Bihar Church for good.

There are sure signs of a *true leadership*. The new Christians are acknowledging men who have answered the call of God. They are following their spiritual leadership.

We noticed *new faces*. Each of these new converts partook with us so intelligently and reverently at the Lord's table, a precious service.

Our attention was caught by a nucleus of *young people* who have an excellent attitude. They are making a truly Christian contribution in their work at the Madhipura Hospital and in the two schools at Saharsa and at Barjora.

We feel greatly blessed to have "new blood." Thank you for sending to work with us such consecrated, teachable, and delightful *new missionary* colleagues: Erma and Harvey Sider, Verna Gible, Jim and Doris Cober, and Lorne Grove (Vser).

"Being confident of this very thing, that He who hath begun a good work [in India] will perform it until the Day of Jesus Christ" (Phil. 1:6)

Marietta Smith, New Delhi



Under the welcome sign: Roy and Esther Mann, Erma Hare, Joe and Marietta Smith.

From a Three-week Visitor to India

WE ENJOYED INDIA! It was at the close of the monsoons and everything was refreshingly green. Rice fields were flourishing, harvest was near.

It did our hearts good to meet with brethren of whom we had often read and to see the mission stations of which our missionaries had written. Those familiar names—Saharsa, Madhipura, Barjora, Banmankhi, Kosi River, Ganges, etc., became mission stations and rivers—actual places.

It was also a spiritual blessing to meet with other nationals from various vocations and places. All worked together at the Jubilee. It was a time of knitting the Church together, a spiritual feast meditating on the Word of God.

May the India Church truly expand as they endeavor to witness to the lost.

Roy and Esther Mann

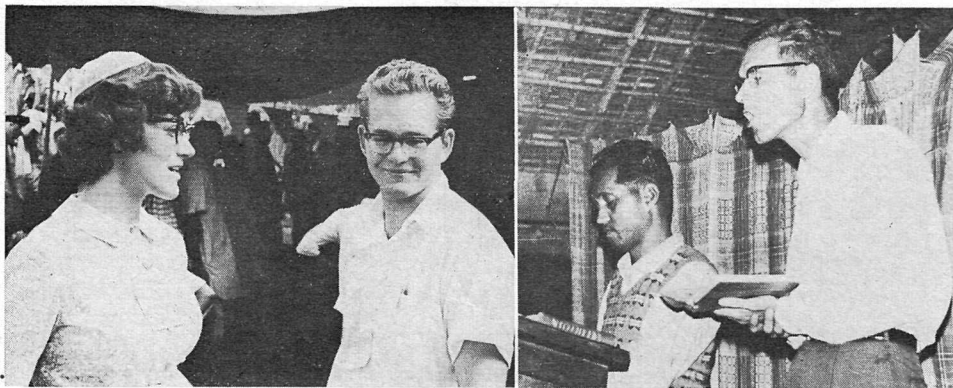
" . . . Man's Basic Trouble . . . "

WE WOULD quickly deny any charge that our purpose is to export Anglo-Saxon culture, or Western civilization. Yet in our mission rallies and in our missionary exhibits we still stress the exotic, still talk about leprosy and nakedness and illiteracy, as though these were the great symbols of spiritual need.

Meanwhile, our college young people, sitting side by side in classes with international students and marvelling at their intellectual keenness and their culture, find themselves strangely unmoved by our nineteenth century appeals.

When will we say that man's basic trouble is separation from God—and that this is equally terrible, with or without civilization, in a leper colony or in a world where dread diseases are gradually being banished? And when will we say—by our missionary movies and slides as well as by our lips—that man's spiritual need has no direct relationship to the kind or amount of clothes that he wears?

Horace L. Fenton,
Evangelical Missions Quarterly



(LEFT) Newest missionaries: Jim and Doris Cober. (RIGHT) Joe Smith, son of the Mission founder, preaching; S. N. Rai, interpreting.

After Seventeen Years

W. O. Winger

AFTER seventeen years' absence from our work in Africa all can understand that I was anxious to visit again—and all at once the way seemed to open. Traveling by plane I landed in Salisbury, Rhodesia, in the forenoon and had a nice time with my good old friend, Mr. C. A. Murray, who was very good to us some years before.

I landed in Bulawayo that evening and saw our grandson Eric for the first time, with the rest of Glenn's family. We motored right out to dear old Mtshabezi Mission, where an African Conference was scheduled; and it was such a pleasure to just meet old friends. They said that Manhlenhle Kumalo made about the biggest fuss of any one; for he did not know I was coming till he met me in front of the new Church.

The program committee had not known that I would be there, so Brother Holland gave me his time for two talks. I really tried to talk Sindebele and they said that they could understand me, and so I was encouraged to talk in the vernacular in Rhodesia. It was the first conference of the church after responsibility had been handed over to them. To the great credit of the Church, everything went off very nicely.

You can understand that I miss riding horse very much, as this used to be my best way of travelling to the nearby villages, gardens, etc.—after the late Brother J. Lester Myers got me started with a horse. However, I have been permitted to visit quite a number of villages and many old friends. And some give me a chicken; they seem to know that this old preacher likes chicken.

One day when I was out walking to villages, an African gave me a good ride in his car, so this is one of the grandest visits that I have ever had—for it is not just a pleasure or sightseeing trip. We want it to be for the glory of our God only; and we feel that it is being used in this way.

Development in the work in general has been wonderful for seventeen years: there are more and better qualified preachers and on the educational side, more and larger school buildings, with better educated teachers, and the standards rising all the time. But we feel that

God's words to Joshua apply right here: "There remaineth yet much land to be possessed."

Personally I am just thrilled with the little folk of, say, seven years of age, who come to our schools and services by the thousand, and they just take in all that you can give them. If we cannot give them what they need, they may go elsewhere, for the Communists, Jehovah's Witnesses, and other false cults are hard after them as well.

It appears to me that this is one of our most promising mission fields here in Africa at this present time. In a revival service many stand for prayer; and as you talk with them and pray with them, with just a few for each worker, they confess their sins right openly without any urging. The Roman Catholics say, "Give us a child till it is seven and we have them for life," and so these little folks should be one of our greatest and deepest concerns.

We enjoyed very much the privilege to have a week's revival at three of our mission stations—Mtshabezi, Sikalongo, and Macha; and it was during this time that we were impressed with the smaller children, who were the first to stand for prayer, the girls next, and the boys last. I am impressed, too, that more must be done to help the older boys and men. They are far too often absent from the services. The Bible says, "Quit you like men, be strong." Paul must have seen that the men needed that sort of stirring in his day; God knows that the men need it all over the world today.

Much advancement is also made in the farming. You don't see the oxen or donkeys on the mission plows, or pulling the wagons about; this is all done by tractors now. And motor cars are a must today, along with the telephone, frig, and in some places deep freezers. This leaves the workers more time for their special duties.

And then the tremendous change in getting pupils today. They flock to us, the little ones fairly tumbling over each other in order to get an entrance. This I saw happening as some two hundred of them were entering the door of the morning Sunday school.

In the early days we had to coax them to come. Well do I remember opening

a school on the Matopo side of Impu Mountain. When praying the last prayer in a Gospel service, held in a deep cave among the granite boulders, all at once they left me and ran out to chase two baboons which were going past with corn in their mouths.

Then I got a better teacher and sent word to the Africans that the School Inspector was going to be there. Then the men came, but next day they were not there again. Then as I was busy with the mission station we got Sister Sadie Book to take over the inspection of the schools. The men got ashamed and started to build.

Then one morning they came in a frightened mood and said, "It is finished. No more building there," because an ant bear had come and dug there the night before and was after them to bewitch them, as they said he has power to do. The innocent animal probably saw that they were digging at the spot and thought there were ants there—good food for him, as he was hungry. But the little children kept begging for a school and they finally got it.

The missionaries can be encouraged as they see proved here that "Righteousness exalteth a nation but sin is a reproach to any people."

"I Have Been Praying"

Recently I was out village visiting with Mrs. Mushala (wife of Davidson Mushala now studying at Messiah College) and Mrs. Moona, the wife of our Manager of Schools. A certain area was ours to cover but knowing we couldn't possibly get into all the villages, we set out with a prayer that God would direct our path.

All along the path we made contacts by giving out tracts and inviting people to the Mission services. We had profitable visits in quite a few villages; but as we sat chatting in one they told us of an old man across the way who was very ill. We left our bikes and walked over a very rough path to his home. As we stooped to enter his hut we were greeted with these words: "Oh, missionary, I have been praying for someone to come and pray with me and to show me the way. The older missionaries—Taylor, Cullen, and Mann—always begged me to repent and to come to God, but I didn't want. Today I WANT. Pray for me." We prayed and his prayer of repentance was one of true confession and sorrow for sin. It wasn't long until we all realized that Christ had become his SAVIOUR that hour. He was a very old man, probably in his late seventies. One could easily tell he was very ill, but his face shone with brightness in his new found joy.

Later while talking with Rev. Peter Munsaka I learned that this old man was once a witch doctor, practiced every kind of witch craft, threw bones and drove out evil spirits by the beating of the drums. How our hearts rejoice because with Christ as his Saviour, this witch doctor is safe in heaven.

Gladys Lehman, Sikalongo

Crusaders

Believer Baptism Valid?

SOMETIMES Brethren in Christ young people get the idea that because some of the previous practices of our church have become outdated and have therefore been discarded, they should dispense with other teachings the church has held through the years. One example of this is baptism.

Perhaps it will be helpful to such to hear of the four Anglican vicars who have publicly rebelled against the Church of England (Episcopal in the US) policy of infant baptism. Two of these ministers have resigned over the baptism issue and two others have adamantly refused to baptize any more babies.

The *Church Times*, an influential Anglican journal, stated: "The Church of England is committed at present to infant baptism beyond all argument, and every priest at his ordination has solemnly promised always so to minister the sacraments. Such a refusal is in plain defiance of the rule and practice of the church."

The four ministers in question are Rev. H. M. Carson of St. Paul's, Cambridge; Rev. George Forester of St. Paul's, Beckenham; Rev. Richard Vick of St. Paul's, Westcliff-on-Sea; and Rev. Christopher Wansey of Roydon.

Mr. Carson and Mr. Forester have resigned their parishes over the baptism issue. Mr. Carson, who was rebaptized at a Free Church after his resignation said, "I was unhappy about the Anglican service in which the child baptized is declared to be regenerated."

Mr. Vick said he believed infant baptism is an unscriptural practice. He said that children should not be baptized until they are of sufficient age to decide for themselves.

Mr. Wansey said: "To baptize an infant when he or she has neither repentance nor faith not only eviscerates the sacrament but also deprives the child of the privilege and unique experience of adult baptism in later years."

The *Church Times* agreed there are many priests within the Church of England who have qualms about infant baptism. It also said such clergymen have the right to campaign for alteration in

the law and practice of the church if they think they are in error.

Baptism should follow sincere repentance—a real sorrow for past sins, with a determination to live righteously (Matthew 3:1-9). John the Baptist baptized many believers in the Jordan River. The local church leaders also came to be baptized. They figured that surely John would baptize them without hesitation.

But they got a verbal lambasting that ruptured their religious eardrums! "You brood of poisonous snakes," he thundered, "what makes you presume that God will give you any special favors? Go and do something to show your hearts are really changed, and then come back."

Who, then, may be baptized? First, they must be mature enough to understand teaching (Matthew 28:19). Second, they must be capable of feeling sorry for committed sins (Acts 2:38). Third, they must believe in Christ as their Saviour (Mark 16:16).

The word "baptize" is from the Greek word, "baptizo," and means to make fully wet, to dip, to immerse. In other words, it means to submerge beneath water.

The Christian Church, with rare exceptions, baptized by immersion alone for over 1,600 years after Christ. Then, for the sake of convenience, the method was changed to sprinkling with infant baptism soon following.

If you are a Christian and not yet baptized, talk to your pastor about it. He will be happy to answer your questions and arrange for you to obey this clear teaching of Christ. ►

THINK IT OVER!

Every cigarette you smoke cuts 14.4 minutes from your lifespan, Dr. Linus Pauling, Nobel prize winning chemist, recently told students in the University of Toronto, Canada.

"If everyone were to stop smoking," he said, "the overall life expectancy would rise by four years."

—Exchange

From the Office of the Youth Director

PASTORS have recently received a packet from the Commission on Youth, including: (a) "Encounter" and (b) information regarding the participation of young people in the "Mile of Dimes Project."

The "Crusader Team" for 1965 has been chosen—and enthusiasm is mounting. We can feel the presence of God in our plans, and we are counting on the young people of our denomination to finance a project which we know will result in greater interest and vitality among the Christ's Crusaders organizations throughout our congregations.

Please promote this project! We need your help—you are the key to the success of these plans. This is a huge undertaking for us, but our God is able to inspire our young people through this team, as you provide the point of contact and the basic inspiration.

Frankly, it's not the money that we are after. We want each young person in the denomination involved in this project. The team is tops, in every way. Spiritual dedication leads the list of their qualifications for this job, personality, talent, and simple friendliness are also a part of their personal preparation. Pray for them! Support them! Advertise for them!

The team is a mixed quartet which has already served with distinction. Their names are—Ken Engle from Pennsylvania, Janet Hoover from Kansas, Judy Barr from Pennsylvania, and Gerald Hess, also from Pennsylvania. You will have the privilege of meeting them and being inspired by them during this summer. We covet an interest in your prayers and concern. ►

(Page Editor's Note: I am aware that in many congregations Christ's Crusaders Day is already history, but some CC units will still need to raise their project money. Can we count on you to do your share? Another thing: some of you have planned and carried out top-rate CC Day programs. Please send me a report and pictures [if available] for publication on this page.)

Teen Population Explosion

The number of teenagers in America increased more than 25% in the ten years from 1950 to 1960, according to the U.S. Census Bureau. The number is expected to increase by 50% in the next ten years and by at least another 10% beyond that figure by 1975.

—Moody Monthly

Evangelical Visitor

The Real Thrill

THE REAL THRILL in a mission school is the freedom we have to teach the Bible and counsel with students. One evening Carl came home from school at nine o'clock. I wondered why he had come home at such a late hour. His reply was, "I've been counseling with boys all evening." This is a tremendous opportunity. There is no problem with the boys' doing their studies. They are dedicated to studying.

The attitudes of the girls toward homemaking here is so much like one finds in many places. They see no merit in studying only homemaking but they want training that will help them to earn money. At one time we thought that we would have to close the Homecraft School (where I have been serving as headmistress) because of the low enrollment for some years. Instead we have decided to try to make the courses more attractive and again attempt to help girls see their great need for training in nutrition, home management, child care and building a Christian home.

Beven [born January 31st, 1964] has helped in teaching this year! I have used him for many bathing, feeding and teaching demonstrations. Using him as an example has helped them to question their beliefs, such as the one of the soft spot on a baby's head falling in unless treated with special village medicine. The girls place great value on children. A person is never a woman until she has a family.

Eleanor Ginder, Wanezi

BOARD FOR WORLD MISSIONS

GENERAL FUND STATEMENT

Quarter Ended December 31, 1964

Receipts and Balances	
Canadian Balance, Oct. 1, 1964	\$ 3,784.89
U. S. A. Balance, Oct. 1, 1964	(924.38)
Canadian Receipts	\$ 4,696.43
U. S. A. Receipts	58,673.93
	<u>63,370.36</u>
	\$66,230.87
Disbursements	
ADMINISTRATIVE ACCOUNTS	
Salaries	885.46
Travel	800.05
Office Expense	528.71
Rent & Maintenance	75.00
Administrative Misc.	227.20
PERSONNEL ACCOUNTS	
Furlough Allowance	2,687.50
Fares to/from field	1,373.50
Furlough Travel	3,343.44
Promotion	1,058.04
Medical	380.50
Retirement	4,225.00
Social Security	668.33
Education of personnel	1,000.00
Children's education	157.50
Personnel Misc.	9.65
FIELD ACCOUNTS	
Africa General	25,917.83
Africa Special	3,219.82
India General	8,681.47
India Special	2,384.31
Japan General	4,098.66
Japan Special	822.63
Cuba General	501.94
Cuba Special	27.50
	<u>63,074.04</u>
Total Disbursements	
General Fund Bal. Dec. 31, 1964	\$ 3,156.83
Analysis of Balance	
U. S. A. Balance	\$ 485.21
Canada Balance	2,671.62
	<u>\$ 3,156.83</u>

RESTRICTED FUND STATEMENT

Quarter Ended December 31, 1964

Receipts and Balances	
Canadian Balance Oct. 1, 1964	
U. S. A. Balance Oct. 1, 1964	\$12,901.89
Canadian Receipts	4,050.00
U.S.A. Receipts	27,069.69
	<u>44,021.58</u>
Total Receipts & Balances	
Disbursements	
Personals	\$ 6,256.79
Non-Budgeted Specials	24,811.59
Tokyo House	75.00
I-W & V. S. Fares	425.00
I-W Allowances	270.00
Annuity Interest	365.87
Reserves	1,000.00
In & Out	457.14
Special Allowance Fund	915.00
	<u>34,576.39</u>
Total Disbursements	
Restricted Fund Balance	
December 31, 1964	\$ 9,445.19
Analysis of Balance	
Africa Restricted	\$ 2,318.00
India Restricted	276.23
Japan Restricted	100.00
Cuba Restricted	655.15
India Personal	74.50
Albums	29.39
Missionary	
Medical Fund	569.55
Annuity Interest	1,523.69
Reserves	3,389.60
Scripture Fund	483.63
I-W & V. S. Fare	425.00
Tuition Account—	
Edith Miller	503.00
In & Out	9.50
Accounts Receivable	(3,012.05)
	<u>\$ 7,345.19</u>
Analysis of Balance	
U. S. A. Balance	\$ 7,345.19
Canada Balance	2,100.00
	<u>\$ 9,445.19</u>

HOME

Growing Together in Christ

Presented by Mrs. Wade Groff for a service on the family at the Manor Brethren in Christ Church

DAILY LIVING with a household of active, healthy youngsters is a joyous experience. We see them grow, not only from year to year, but daily. Their physical growth is of utmost importance to us, and we as parents are concerned that each child is in good physical health.

However, we must be equally concerned with all phases of their growth—including spiritual growth. Just as the seeds and plants need careful attention, watering and cultivation to grow straight and tall and be productive, so do our children.

Most likely you have dedicated your children to the Lord, perhaps even before they were born. We must start from the very beginning in spiritual training. At our house, we shared the news of an expected brother or sister with the children, and in our devotional time prayed especially for the new addition God would soon be sending us. This helped make them keenly aware of God's part in their lives.

How would *you* answer the little playmate who says that the stork is bringing him a baby sister? Our three-year-old simply (or perhaps quite wisely) answered, "Oh no he isn't. That's God's job!" At some time she had heard some-

(Continued on next page)

one, in prayer, thanking the Lord for sending us our children.

If we promise God we will teach our family to know and love Him, we cannot wait until they are half grown, nor can we limit God to only a small place in our lives. Little minds will absorb that which they are exposed to. If they hear only jazz, arguing or cursing, and see only comics and questionable literature lying around, this is naturally how they will grow—"out" of Christ. But if they are exposed to sacred records, family devotional times, Bible stories and prayer, little children will quickly grow to love God. The point is this: live before your children the kind of life you want and expect them to live; they learn by example.

As Christians we must all study and grow because there is no standing still. If we do not advance in our Christian experience we are too good a target for Satan. As we grow through Bible study and prayer, our children, through exposure, are sure to feel the effects. They trust us, and expect honest answers to the many questions they have. How can we answer them if we do not have the answers?

Each family must decide what is the best time and method for their family devotions. With small children, this cannot be too routine. Be flexible. We try to "play it by ear" and let them set the pace. If someone has a question or problem we try to answer it. If Scott learned today about the life cycle of the butterfly, in kindergarten, he may tell everyone about it, and we try to bring a spiritual emphasis.

Singing is very much enjoyed, and we try to learn a hymn every week. You may find much benefit in using books such as Taylor's "The Bible in Pictures for Little Eyes" or "Can You Tell Me?" by Dena Kofker.

All these will help your children to grow spiritually; but above all, never be too busy to stop, listen and talk to them when they ask. Some days they may not bother. While I was baking cookies one day, Lisa asked me to pray with her. She had no special reason—she just wanted to pray. I asked her to wait till I was finished, but she just couldn't. So we knelt by the stove and she prayed. "Now I feel better," she said, and ran off to play. Was that worth a pan of burned cookies? I would think so!

This is the growing process. Each little incident is a vital part of growing up in Christ. If you are seeking to guide your family in their spiritual growth, God bless you. If you are not, begin now and see how much more fun your family is!

WAKE UP, POP!

Betty Jane Eads

This article from Scouting magazine may not apply to reading fathers in every respect, but there is plenty of food for thought here. Why not relate this to father's attitude to Christian Service Brigade or other boy's activity, or just to father-son relationships.—Page Ed.

WE NEED TO HELP boys develop the ability to live with their fathers," a Scoutmaster said in a recent article in *Scouting* magazine. If the Scoutmaster had said mothers, I could have had no complaint. But fathers? What kind of reputation had "someone" built up for dads that their sons need an orientation course in order to live with them?

Perhaps the writer wrote with tongue in cheek. Frankly, that's beside the point for the Scoutmaster, unhappily, was correct. The average father's image shows up pretty weak when examined closely. As for who built it? Wake up, pop! You built it yourself with your own two brawny hands. And before you say, "Isn't that just like a woman?" let's look at the picture.

At the beginning of World War II, you voluntarily abdicated your position of authority as head of the household. You handed your place as father, church leader, Cub Scout leader, and teacher over to your wife, mother, and sweetheart and went off to fight a war to end all wars.

They did a corking good job of filling your shoes while you were gone; but, when you returned, instead of taking over, you just looked around and said, "The old lady's doing such a swell job, why should I interfere?" and you let her go right on wearing your britches.

You deliberately gave your young sons, in their formative years, over to the feminizing influence of women. Yet, some of you have the gall to complain when a suggestion is made that they learn how to live with you, their father and a *man*.

Take a good look around. How many school teachers are men? How many Sunday school teachers are men? How many Cub Scout leaders are men? A handful in each case, isn't it? Who sees that your son is outfitted for Scouts? Who generally drives him to and from campouts and meetings? Who has to nag you into attending special events when he makes a rank or wins an award? Who sees that he has the right equipment packed, the right food, his dues paid on time? You're right, it's mama.

Who does he ask for money, for ad-

vice, for help with homework, for answers to questions that you should answer? Yup, mama again.

"Sure," you say, "but when I come home from a day's work, I'm tired. I don't want to answer questions or go to meetings. I just want to sit down and have some peace and quiet."

Nobody argues that you do need rest. But so does mama. She's been available for your son all day long. She's answered his questions, bandaged his wounds, disciplined, fed, and loved him. Now *she* not only needs peace and quiet of her own, your *son* needs someone other than his mother (or teacher) hovering over him. When he asks you a question and is sent to mama repeatedly for the answer, he's got to figure that her way of thinking is the best way. So why become disgusted when he comes up later with a perfectly feminine piece of logic?

Go look at yourself in the mirror, pop, and ask yourself what kind of father you really are.

Well, how's your father image? Looks pretty shaky?

It isn't any wonder then, is it, if you and your son seem to inhabit different planets at times. He doesn't understand you for he's not had the benefit of your company and knowledge when he needed it. You don't understand him for you've not been around him enough to know the way he thinks and to impart to him your *man's* way of thinking on his problems. He's had only his mother's feminine reasoning to fall back on. His logic is petticoat logic, and there has never been any doubt that the path male and female take to reach the same point is widely divergent.

So, if you've pushed your son away to the point that there seems to be no common ground for you two to meet on, start today to be a father "for real" instead of in name only. Talk to him, answer his questions, take him to his meetings or with you on occasion. You might like his company . . . when you get to know him.

After all, what are you? A visitor to your own home? Wake up, pop! Today is already yesterday, and time's awastin'!

—Scouting magazine

Boys' Work — New York

SMALL WONDER that boys and girls with no ponds to skate or swim, no chores to do, no stimulating hobbies, and without the buttress of a Christian home should find themselves embroiled often in tragic circumstances. We may pinpoint the blame if we will; we may censure, if we are so disposed; but the fact remains that if we do nothing about it, the large-city generation growing up today will never know the wealth of abundant living beyond their bedraggled existence.

"Get them saved," did someone say? By all means; but it must be *by all means*. The barber did not make a convert when, razor in hand, he approached his customer with the question, "Are you ready to die?" Here's to every detachment in the corps of workers who have taken these potential gangsters or virtuous citizens to their hearts!

As the work at 246 East Tremont Avenue in New York City began to settle into satisfactory pattern, something for and with the young folk was an important part. This challenge inspired Brookhaven, and it is the background of boys' club at the city address.

Charles Rife, Jr., son of Rev. Charles Rife who is Chairman of the Board for Home Missions and Extension, is giving his two years of 1-W service as director of this club. The task requires much wisdom and stamina.

The boys who come to club must be taught everything: from manners to morals, from reverence to respect of property, from creative work to candid thinking. They must be taught to be

gentlemanly; to distinguish clean speech from vulgar and profane; to be silent during prayer; to understand the rights of others in ownership, whether of a pencil or a movie camera; to know the satisfaction of a task well done; to distinguish between spurious and upright codes of ethics. And all this must be done with a subtle discernment which leads the boy to make his own great, good discovery. This is a tremendous order, very demanding, but very rewarding.

The basement at 246 E. Tremont Avenue in New York City is the focal point. Here is a large room, adaptable for everything from the quiet time to the social hour and recreational activities. Here is a shop, equipped with jig saws, band saw, electric drill, grinder, lathe, sander, and jointer (by the generosity of the Mission, friends, and workers). Here are restrooms. And here is a kitchen with stove, refrigerator, cupboards, dishes, and food.

Boys' club weekly schedule looks something like this:

Monday: 3:30-5:30 p.m. Ping-pong, wrestling, etc.
Tuesday: 3:30-5:30 p.m. Work in the shop and recreation.
Wednesday: 3:30-5:30 p.m. Same.
Thursday: 3:30-5:30 p.m. Same as Monday.
Friday 7:30-9:00 p.m. Pictures, games, refreshments.
Saturday: 1:00-3:00 p.m. Same as Tuesday.

The shop is a particularly fascinating place. The boys are delighted when they see their completed work, like bookends or a stool; and the light furniture which they have been able to repair for some appreciative mother who pays a small fee. The director is on the lookout for special skills, and is keen in developing woodcraft.

The games on Friday evening provide opportunity to teach the Christian view of sportsmanship. Presentation of Christian doctrine and culture may be made indirectly, through a film or a story.

One and a half to two hours, six days a week; very demanding, calling for constant supervision, constant awareness not only of *what* is happening, but *why*. Add to this the time required off-hours in solving problems; preparing the program; collecting materials; arranging for films; seeing that the snack is on hand and ready. There's a fulltime job for a vigorous young man.

So much for the boys' club. Let Charles take a rest. (Work with girls



Esther Robinson (extreme left) directs a program of her released time Bible class at First Avenue Presbyterian Church, for ladies of the New York Women's Bible Society.

will be begun when the time seems opportune.)

BIBLE WORK

The basic image of Bible distribution for many folk is the American Bible Society. While it is the largest single unit in this work, there are many subsidiary and lateral organizations which contribute to the overall achievement. One of these is the New York Women's Bible Society. They have nine women regularly engaged in visitation and distribution, one of whom is Mrs. Esther Robinson of Fellowship Chapel. They support her and open visitation channels; from there on she serves the Lord and Fellowship Chapel through the Women's Bible Society.

One of her activities is home visitation, usually in the afternoon. The first calls last approximately one-half hour. The Bible is read, and prayer offered. If interest is shown, the home is scheduled for regular visits and Bible study, with a view to leading the listener to Christ. After a conversion, studies may be pursued in the gospel of John, and a doctrinal workbook completed. At the end of one year, the convert becomes a missionary, going into other homes as Esther Robinson has come to her, thus widening the circle of gospel light. No charges are made. The New York Women's Bible Society supplies Bibles and tracts for distribution.

Another area of visitation backed by this same society is that of layette distribution to needy mothers. The New York Visiting Nurse Association gives names and addresses. One mother to whom Mrs. Robinson has given a layette often tells another, and the welcome news gets around. Such a call may pave the way for regular Bible study. Christian love does much to open hearts to the Gospel. Through the layette distribution, one family has recently been saved and has united with the church.

(Continued on page twelve)



Charles and Ruth Rife. Mrs. Rife is doing voluntary service as a Ward Clerk in nearby St. Barnabas Hospital.

No, I Never Attend Prayer Meeting!

A. W. Voteary

No, I never attend prayer meeting, neither the regular mid-week service or a prayer meeting called for any other purpose.

I attend regularly on Sunday mornings and always hear the Pastor announce the prayer meeting. Sometimes he exhorts on the need to attend, pointing out that if we are to go forward, it must be on our knees. He urges us to put first things first and be at the meeting. But when I hear the announcement I automatically decide that I will not be there. The announcement of a prayer meeting means no more to me than an announcement of a missionary convention in Los Angeles, or an announcement that a monkey had been landed on the moon.

All my life I have heard sermons on prayer. All my life I have believed that it is only prayer that brings revival, that this is the only means to see souls saved. In my heart I believe that prayer is the answer to the spiritual dearth of our nations and of our churches. I believe the only antidote to dry, formal services on Sunday is fervent, effectual prayer during the week.

But in spite of this, when I work all day I am too tired to attend the meeting. Occasionally, though, I go bowling or visiting with friends. Sometimes I spend the evening at my pet project in the basement. Mostly though, I just sit and watch the wild west programs on the TV.

Years ago I used to feel a little twinge of conscience because of my non-attendance at prayer meeting. Long since I have ceased to think anything about it. One day the class leader suggested to me that I should attend. I was surprised and, I must confess, a little indignant. On the surface, I was nice enough to him and politely excused myself. I told him there were so many activities at the church and in my private life that I just could not make it, even though I would like very much to attend. Afterward I felt rather uneasy about the last statement—hardly honest, was it? Really, I have no desire to attend at all.

You see, the real truth of the matter is that, while I have a profession of religion (occasionally I testify on Sunday), I have very little desire deep in my heart to see revival or people getting saved. When I testify I say I want to let my light shine and win others to the Lord.

But the fact is that I never do win others to Him or even make any effort in that direction.

Actually, I am quite contented to just go on my regular way. The fact that weeks, sometimes months, go by with no one getting saved does not bother me at all. I know this is caused by the lack of prayer. But I do not care to do anything about it. When I do try to pray and spend five minutes on my knees it seems like at least an hour.

When revival meetings are planned, I outwardly assent, of course. We have always had revival meetings in the Spring and Fall. But in my heart I feel somewhat irked. And I wish that somehow the time for them was not so close at hand. Always, in times like these, there are special efforts made to get people to pray. Sometimes even special prayer meetings are called. And my allergy to prayer meetings breaks out again.

I would never admit it to anyone, hardly even to myself, but the truth is this. I do not really want to see revival. It might disturb my routine and comfortable way of life. And then, you never can tell, there might be some fanaticism. Somebody might get blessed. Of course, if I were all prayed up-to-date and enjoying the experience that I used to, I would be delighted with such procedure. But I am just not in tune with that sort of thing any more. And as for praying with seekers, I am so out of practice in prayer I would be frankly embarrassed.

I am not usually much interested in missionary meetings either. Almost inevitably the greatest need stressed for missions is prayer. So that puts me out. Occasionally the Pastor calls on me to pray during the Sunday morning service. I put words and phrases together and get by. But when we arise from our knees we do not seem to have touched God. It all seemed so empty, so ineffective.

But I notice that the Pastor never phones me in the week to ask me to pray for a special need or emergency situation that has arisen. I must admit it—I am just not a praying man. The other day I read a motto, A Prayerless Christian is an Impossibility. It troubled me deeply. Could it be that I am not even Christian?

This was not always the case. When first I found the Lord, the house of God

and the prayer meeting in particular were my great delight. When the words of the old hymn, "Blessed hour of prayer . . . O how sweet to be there," were sung they expressed the very thrill and sentiment of my heart. I loved the place of prayer. To do His will was my meat and drink.

Those were the days when "Heaven came down my soul to greet and glory crowned the Mercy Seat." I knew something then of the glory that Moses felt as he came down from the mount with face aglow. I knew what Peter felt like when he said, "Let us build here three tabernacles."

In those days nothing except emergency prevented my attendance at the place of prayer. My friends soon came to know that on Wednesday night I was not at home—there was a prayer meeting on in my church. If one did come to visit on that night, I invited them along. If they did not care to come I excused myself and went alone. Some of them came to realize that, since the prayer meeting was of such importance to me, there must surely be something real in religion after all.

Those were glorious days. My soul continually overflowed. Life left little to be desired. Happiness was my continual portion. Communion with God was precious and sweet. I never thought the day would come when I would be writing a testimony like this.

I feel that I can no longer go on as I am. Like the Prodigal Son, I am determined what I shall do. I will arise and go to my Father and will say unto Him, Father, I have sinned against Heaven and in Thy sight. "Return unto Me and I will return unto you," is His promise to me. I will take up the Cross just where I laid it down. The happiness and the fruitfulness of the yester-years will be mine again.

When the prayer meeting rolls around this week, and each week thereafter, I will be found in my place, in the house of God. ►

Boys' Work . . .

(Continued from page eleven)

The third phase of Mrs. Robinson's work under this Bible Society is that of released time Bible study from 2 to 3 p.m. on Tuesday. In this project she is assisted by Charles Rife. Children come from primary grades through junior high school. Who knows what seeds of eternal life are sown in these one-hour-a-week classes?

Referring to the schedule of boys' club activities, it will be noticed that on Friday the club does not meet until evening. This afternoon the basement facilities are used by local Girl Scouts. The Mission is glad to be cooperative inasmuch as the quarters are not presently needed for their own activities.

* * *

Try to visualize Charles Rife in action. Follow Esther Robinson on her home visitations. Then pray for these workers. Pray earnestly, and you too shall have a share in bringing in the sheaves. ►

CHURCH NEWS

BULLETIN BITS

Bonnie Cleaver, missionary to Liberia now attending Messiah College, spoke and showed slides in the Fellowship Hour at Chambersburg, Pa., Sunday evening, January 31.

The churches of Southern Ohio are uniting in a missionary conference at Pleasant Hill church, March 5-7.

Elbert Smith was guest speaker in the morning worship service, January 31, Fairland congregation, Pa.

The Christ's Crusaders of DeRossett, Tenn., observed a full week of fellowship and service activities, January 31-February 7. They concluded with a "Bring Your Own Light Meeting," used to emphasize the theme, "The Light of the World."

A Sing-A-Long was sponsored by the Christ's Crusaders of Palmyra, Pa., Saturday evening, February 6. They invited five other youth groups to join them for the evening. Guest musicians were the Messiah College Male Quartette.

Yorkley Long was guest speaker for the Stayner congregation, Ontario, January 31. He showed pictures of his activities with MDS in helping rebuild Kodiak Island, Alaska, following the earthquake.

Pastor John Bundy, Montoursville congregation, Pa., spoke for morning devotions on Station WRAK, Williamsport, February 4-5.

A Messiah College Gospel Team, with Larry Moyer speaking of his trip to Brazil, gave the evening program, January 31, New Guilford congregation, Pa.

In fulfillment of an agreement made during the Forward Campaign, the Antrim congregation, Pa., recently presented a Sunday evening program to the Montgomery congregation.

Henry Hostetter was guest speaker for the morning and evening services, February 7, Lancaster congregation, Pa.

Cross Roads congregation, Mt. Joy, Pa., reports a fruitful revival service with Evangelist Elam Dohner. Two persons were saved during these meetings.

Percy Cassel was guest speaker in a Lovefeast service of the Union Grove congregation, Ind., Saturday evening, February 13.

Paul Z. Hess has been elected to serve as pastor of the Montgomery congregation for his second three-year term.

Betty Mae Jansen shared her experiences of attending the Inter-Varsity Missionary Convention, Massey Park congregation, Sask., Sunday evening, January 24.

Lancaster congregation, Pa., is observing February as "Christian Literature and Reading Emphasis Month."

Roger Sider, medical student at the University of Toronto, was guest speaker for Christ's Crusaders Day, Sunday morning, February 7, in his home congregation, Sherston, Ontario.

Frank Beerman has been appointed associate pastor of the Port Colborne congregation, Ontario, serving especially at those times when the pastor is absent from the local area.

Dr. Henry Kreider, Elizabethtown, Pa., spoke and showed slides regarding his Pax ministry in Jordan and Algeria in the Sunday evening service, February 21, Maytown, Pa.

Youth Day was observed at Bellevue Park, Harrisburg, Pa., Sunday, February 7. James Harris, executive director of Harrisburg YFC, was guest speaker in the morning worship hour; the Nye family, Hummelstown, provided music and the message in the evening service.

Zion congregation, Kansas, reports a growth in church membership of nearly 15% in 1964. Sunday School enrollment is at a new high, with 70 children twelve years of age and younger.

Samuel Wenger, attorney from Lancaster, Pa., was guest speaker for the Hollowell Men's Fellowship Dinner Meeting, February 25.

Missionary nurse Becky Hossler spoke and showed slides Sunday evening, January 31, Orlando congregation, Florida.

In the absence of the pastor, Paul McBeth ministered to the New Guilford congregation, January 31 and February 7.

Union Grove Christ's Crusaders, Indiana, have presented new hymnals to their congregation. These were dedicated January 31.

College students Eugene Wingert and John Hawbaker spoke in the morning and evening services, respectively, for Christ's Crusaders Day, February 7, Hollowell, Pa.

Six young people were received into church fellowship by the Welland congregation, Ontario, Sunday, February 7.

Dale Allison, ministerial student from Messiah College, spoke in the Christ's Crusaders Day service, Sunday morning, February 7, Conoy, Pa.

A New Brethren in Christ Congregation Faith Chapel, Rhodes, Iowa

Fifteen years of prayer and faith were rewarded when Faith Chapel, Rhodes, Iowa, was dedicated on August 30, 1964. The personal interest of Rev. John Keller, Dallas Center, led him to this unchurched community several times a month for cottage prayer meetings.



Faith Chapel, Rhodes, Iowa.

Rev. Joseph VanderVeer held evangelistic meetings in a public building in Rhodes a few years ago. The spiritual results of these meetings were difficult to conserve; one family drove eighteen miles to church, another thirty miles, and some never found a church home. The Harold Howell family became members of the Des Moines Brethren in Christ Church. Twice each Sunday, for mid-week services and special meetings, they drove thirty-five miles to services, keenly aware that their own community had no active church. In 1964 the Midwest Conference authorized the purchase of a building at Rhodes.

The securing of a minister to serve this new congregation evidenced God's continued guidance. In 1963 Landon Charles resigned as superintendent of Mt. Carmel Home, asking that it be effective in the spring of 1964. On April 6 Mr. and Mrs. Charles accompanied Bishop Burkholder to visit the Rhodes community. The following day word was received that another couple would be available to Mt. Carmel in June. Housing in Rhodes was a problem, too. The Charles family proceeded with plans for moving, and when they arrived in Rhodes with their first load of things, a large adequate house, recently vacated, was available for rent.

The church building had not been completely finished when it was used by another denomination and was badly in need of repair. During the summer months, considerable time was donated by men and women from Dallas Center and Des Moines churches. Mr. Howell, skilled in construction, gave himself unstintingly; his seventeen year old son, John, gave his entire summer to work here instead of taking a job where he would have been remunerated.

Bishop Burkholder conducted the dedication and installation services. Friends from the local community, Dallas Center and Des Moines attended. Mr. and Mrs. Albert Cober brought the Franklin Corners Junior Sunday School Class.

In the chapel, the floors are newly tiled and the walls painted. The basement has an area which serves as a nursery and three classrooms; the main part of the basement and the chapel are also used as Sunday School classrooms. The plant adequately answers the present need.

A nucleus of believers and interested folks, averaging in the high twenties, has been gathering each Sunday morning and evening, also Thursday evening for services. The consecrated service of the Howell family continues. Ruth Failor, a blind lady, faithfully attends our services. Her Braille books and Bible are an attraction to the children; reading for Ruth and her blind friends, via tape, also makes our ministry unique.

There are many spiritual needs in our community. We feel the need for additional couples with spiritual vision. We ask you to join us in prayer for the community of Rhodes and Faith Chapel.

Pleasant Hill, Kansas

Everett Byer, one of our members, spent six weeks in Alaska with Mennonite Disaster Service last summer. He showed slides of the work done there in one of our Sunday evening services. Many neighbors and friends attended this service. Two young people made public confession of faith in our revival services with Evangelist Paul Hostetter. A report of the Gideon's activities and a quartette from Messiah College were also features of our services recently.

Chino, California, Dedicates New Parsonage

An impressive dedication service for the new parsonage was held Sunday afternoon, January 24. Due to inclement weather, it was held in the church sanctuary. Bishop Burkholder spoke of the function the parsonage fills both



The parsonage at Chino, California.

in the church and community. Following the dedication ritual, Arthur Tissot, senior deacon, presented the keys to the pastor.

Pastor and Mrs. Charles Rickel and their family are settled in their new home and are very pleased with its convenience and beauty. It features three full-sized bedrooms, two baths, study with outside entrance, living-dining room, a commodious kitchen with built-in stove and oven, and service porch.

Missionary Alvin Book was a guest speaker on February 17. He resided in Upland at one time and graduated from Upland College before leaving for the mission field. We were happy to have him return to this area before another term of service in Africa.

Puslinch, Ontario

The dedication service for our newly purchased organ was held on January 10. In a previous service in December, our new church sign was dedicated along with a pulpit Bible received from Mr. and Mrs. Johnson. This was given in memory of Mrs. Johnson's mother, Mrs. Harry Eurhardt.

Aramond Wright brought the Sunday morning message recently in the absence of our pastor.

Houghton Centre, Ontario

Gordon Stevenson, Tillsonburg, was guest speaker for our Watchnight service. Also with us that evening were Mr. and Mrs. Henry Teigrov, missionaries from Costa Rica. They sang for us, and Mr. Teigrov spoke and showed pictures of their missionary activities.

In other local activities, our young people have carried on a card selling project with great enthusiasm. Proceeds of their sales went toward church projects. Our Women's Missionary Auxiliary has reorganized for the new year. This group sponsors two family potluck suppers yearly. The special programs planned along with these meals have been very well received.

Christian Union, Indiana

Christ's Crusaders Day climaxed two weeks of gracious revival with Evangelist Charles Rife. Almost every home shared in some way in the activities. Breakfast for eighteen juniors and intermediates in the church fellowship room began the day. The youth assumed varied responsibilities in the morning services. Nineteen Crusaders and their sponsors, Elwyn and Meredyth Hock, traveling by church bus, participated in a progressive dinner and then visited in a number of homes. A social hour at the church, choir practice and participation in the evening service concluded their day.

Revival Services

Harold Rohrer at Big Valley, Pa., February 22-March 7; Henry A. Ginder at Sherston, Ontario, February 24-March 7; Harry Hock at Tremont, Pa., March 14-28.

Births

CARBAUGH—Wanda Kay, born January 25, 1965, to Mr. and Mrs. Amos Carbaugh, Montgomery congregation, Pa.

CUDNEY—Christine Rae, born August 1, 1964, to Mr. and Mrs. Dan Cudney, Puslinch congregation, Ontario.

HOGG—Jeffrey Ronald, born January 28, 1965, to Mr. and Mrs. Dennis Hogg, Puslinch congregation, Ontario.

HOWE—Melinda Kay, born January 7, 1965, to Mr. and Mrs. Robert Howe, Des Moines, Iowa.

KIBLER—Samuel Eugene, born January 16, 1965, to Mr. and Mrs. Eugene Kibler, Manor congregation, Pa.

KIBLER—Jay Troy, born December 29, 1964, to Mr. and Mrs. Jay E. Kibler, Manor congregation, Pa.

KUEHN—Susan Ann, born February 3, 1965, to Mr. and Mrs. Elmer Kuehn, Tremont congregation, Pa.

MELHORN—John Alan, born January 17, 1965, to Rev. and Mrs. Charles Melhorn, Llewellyn congregation, Pa.

MUSSER—Ronald Eugene, born December 9, 1964, to Mr. and Mrs. Ronald Musser, New Guilford congregation, Pa.

POWELL—Annette Corinne, born December 14, 1964, to Rev. and Mrs. Edward Powell, Shanesville congregation, Ohio.

RHODES—Faith Irene, born February 1, 1965, to Mr. and Mrs. Harold Rhodes, Montgomery congregation, Pa.

RUEGG—Bradley Douglas John, born January 13, 1965, to Mr. and Mrs. Douglas Ruegg, Sherkston congregation, Ontario.

SCHULTZ—Gail Marie, born January 20, 1965, to Mr. and Mrs. Donald Schultz, Sherkston congregation, Ontario.

Weddings

KUDLAC-HOUSE—Miss Lela House, Sherkston, Ontario, and Mr. William Kudlac, Sherkston, were united in marriage November 28, 1964. The ceremony took place in the United Church, Niagara Falls, the Rev. Dickerson officiating.

PIRSON - QUESNEL—Miss Janet Quesnel, Sherkston, Ontario, and Mr. Arnold Kenneth Pirson, Sherkston, were united in marriage by Pastor Roy V. Sider. The ceremony was performed in the Sherkston Brethren in Christ Church.

SIDER-SIDER—Miss Mary Evangeline Sider, daughter of Rev. and Mrs. Ray Sider, Welland, Ontario, became the bride of Mr. Carlton J. Sider, son of Mr. and Mrs. Alvin Sider, Stevensville, December 12, 1964. The ceremony was performed by the bride's father, Rev. Ray Sider, assisted by Rev. Wayne Schiedel, in the Wainfleet Brethren in Christ Church.

Obituaries

BROOM—Nellie Mae Broom was born in DeRossett, Tennessee, May 28, 1913, and passed away February 1, 1965, the result of an auto accident. Mrs. Broom renewed her fellowship

with the Lord in 1958 and united with the DeRossett Brethren in Christ Church in 1960 where she was a newly appointed Sunday School teacher.

She was united in marriage to Lester Broom in 1933. He survives; also three daughters: Mrs. Harold Wilson; Miss Judy Broom, Sparta; Mrs. Bobbie L. Bryant, Nashville; and three sons; Wilbur; John Wayne; and Jackie, all of Sparta. Other survivors include her step-mother, five sisters, three brothers, and a granddaughter.

Funeral services were held in the DeRossett church with Pastor David P. Buckwalter in charge, assisted by Rev. John Schock. Interment was in the Smith Chapel cemetery.

HAWBAKER—Earl Hawbaker was born in Dallas Center, Iowa, February 9, 1882, and passed away in a Des Moines hospital, November 6, 1964. He was converted at an early age and joined the Old Order River Brethren Church. In 1951 he and his wife transferred their membership to the Brethren in Christ church.

He is survived by his wife, Mary Bashore Hawbaker, and the following children: Russell, Minburn, Iowa; Hazel, Seattle, Wash.; Helen, Nigeria, Africa; Dorothy Elkins, Denver, Colorado, appointed for missionary service in Japan; Joyce Irminger, Atlanta, Georgia; Margaret Schinlaub, Montello, Wisconsin; and Barbara Moore, DeCraff, Ohio.

Funeral services were held in the Dallas Center Brethren in Christ Church. Pastor E. U. Dohner officiated, assisted by Rev. John Keller.

LAKO—Sophia Lako passed away January 26, 1965. She was born in Los Angeles, California, January 8, 1889. At the age of two, her family was one of the pioneer families of the Chino valley. She was a charter member of the Chino Brethren in Christ Church and served as its first secretary. Throughout the years Mrs. Lako was very active in both the Sunday School and the Ladies' Sewing Circle. With land from the original forty acres her father had purchased, she made possible the site for location of the new Chino church.

In 1922 she married Samuel Lako who preceded her in death. She is survived by one son, Samuel; one daughter, Sherry Elizabeth; one brother, and four grandchildren.

Services were held in the Chino Brethren in Christ Church with Pastor Charles Rickel, Bishop Alvin Burkholder, and Rev. Merle Brubaker officiating. Burial was in the Pomona cemetery.

MARR—Mrs. Webster Marr was born May 23, 1879 and died February 10, 1965. Her husband and two daughters predeceased her. Surviving are three sons: Jasper, Sheldon, and George.

Funeral services were conducted in the Wainfleet Brethren in Christ Church with Pastor Edward Gilmore and Rev. Emery Shank officiating. Interment was in the Zion cemetery.

ODGERS—Rev. Richard C. Odgers, born November 6, 1882, in Philadelphia, Pennsylvania, departed this life January 31, 1965. He was a member of the Brethren in Christ Church. In 1916 he was elected to the ministry and served the Philadelphia church until moving to Messiah Home, Harrisburg, more than 22 years ago.

He is survived by his wife, Sophia; a sister, Mrs. Margaret Kausche, Boise, Idaho; and a number of nieces and nephews.

Funeral services were held in the Messiah Home Chapel in charge of Rev. H. H. Brubaker, assisted by Rev. Leroy C. Yoder and Rev. I. O. Musser. Three nephews: Rev. Edward Murray, Rev. John Rosenberry and Rev. William Rosenberry participated in a brief

(Continued on page sixteen)

World Missions

AFRICA

Field Chairman's Residence: *P. O. Box 711, Bulawayo, Rhodesia, Africa*
Bishop and Mrs. David E. Climenhaga
Miss Velma R. Brillinger

RHODESIA

Bishop's Residence: *P. O. Box 711, Bulawayo, Rhodesia, Africa*
Bishop and Mrs. David E. Climenhaga

Financial Secretary: *P. O. Box 1219, Bulawayo, Rhodesia, Africa*
Rev. and Mrs. Chester R. Heisey

Matopo Book Room: *P. O. Box 544, Bulawayo, Rhodesia, Africa*
Rev. and Mrs. Donald R. Zook

Matopo Mission: *Private Bag T 191, Bulawayo, Rhodesia, Africa*
Rev. and Mrs. J. Robert Lehman
Mr. and Mrs. Robert T. Mann
Rev. and Mrs. J. Harold Stern
Miss Miriam G. Frey*
Miss Nancy J. Kreider
Miss Erma G. Lehman
Miss Eva Mae Melhorn
Miss Eva Mae Peters
Mr. Stanley H. Winger*

Matopo Outstations: *Private Bag T 225, Bulawayo, Rhodesia, Africa*
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Mtshabezi Mission: *Private Bag M 102, Bulawayo, Rhodesia, Africa*
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Mr. Ronald H. Herr*
Miss Anna J. Graybill
Miss Ruth E. Hock
Miss Ruth T. Hunt
Miss Erma R. Mann
Miss Mildred E. Myers
Miss JoAnne Brubaker

Mtshabezi Mission Hospital: *Private Bag M 101, Bulawayo, Rhodesia, Africa*
Dr. and Mrs. J. Myron Stern
Miss Gladys I. Lehman

Mtshabezi Outstations: *Private Bag M 102, Bulawayo, Rhodesia, Africa*
Rev. and Mrs. George E. Bundy

Phumula Mission: *Private Bag T 188, Bulawayo, Rhodesia, Africa*
Rev. and Mrs. David M. Brubaker

Phumula Mission Hospital: *Private Bag T 188, Bulawayo, Rhodesia, Africa*
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Wanezi Bible Institute: *Private Bag S 129, Bulawayo, Rhodesia, Africa*
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Youngways Hostel (for missionary children):
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Miss Lona S. Brubaker

Macha Mission Hospital: *Private Bag 11xc, Choma, Zambia, Africa*
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* I-W and voluntary service workers

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Miss Mary Jane Shoalts
Miss Leora G. Yoder
Miss Verna W. Gible

Banmankhi Mission: *P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India*
Rev. and Mrs. Harvey Sider (residence)

Purnea Mission: *P. O. Purnea, N. E. Railway, District Purnea, Bihar, India*
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Rev. and Mrs. Allen S. Buckwalter

10 Jantar Mantar Road, New Delhi 1, India
Rev. and Mrs. Joseph B. Smith

Woodstock School, P. O. Landour, Mussoorie, U. P., India
Miss Mary E. Stoner

JAPAN

11 Tokaichi, Hagi-shi, Yamaguchi-ken, Japan
Rev. and Mrs. Peter A. Willms

1179 Higashi Fukagawa, Nagato-shi, Yamaguchi-ken, Japan
Rev. and Mrs. Doyle C. Book

228, 4-Chome, Nukui-Machi, Koganei-shi, Tokyo, Japan

Rev. and Mrs. John W. Graybill
4-283, 1 Chome, Sekino-cho, Koganei-shi, Tokyo, Japan
Rev. and Mrs. Marlin E. Zook

NICARAGUA

Apartado 1044, Managua, Nicaragua, C. A.
Rev. and Mrs. Howard Wolgemuth

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Rev. and Mrs. Alvin J. Book, c/o Christ Frey, R. 1, Abilene, Kansas.

Miss F. Mabel Frey, 2001 Paxton St., Harrisburg, Penna.

Miss Dorothy Gish, c/o David Gish, R. 2, Palmyra, Pa. 17078.

Miss Edna E. Lehman, c/o Miss Florence Lehman, Route 9, York, Pa.

Miss Dorothy M. Martin, c/o Walter M. Martin, 364 North Market, Elizabethtown, Pa. 17022

Miss Edith E. Miller, c/o Joe D. Miller, 301 Mill Street, Williamsville, New York

Rev. and Mrs. Jacob R. Shenk, c/o Arthur B. Wenger, R. 4, Manheim, Pa., Tel. 717 653-3733.

Miss Edna M. Switzer, 524 South Tenth Street, Clinton, Oklahoma 73601.

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service at the Whitemarsh Memorial Park Cemetery, Prospectville.

VANNATTER — Lloyd Vannatter, Ridgeway, Ontario, passed away January 5, 1965. Funeral services were conducted by Pastor Roy V. Sider of the Sherkston Brethren in Christ Church. Interment was made in Mount Pleasant cemetery, Turners Corner, Ontario.

MCC News

Oregon and California MDS Active in Cleanup after Northwest Floods

AKRON, PA. (MCC) — Struck by rampaging floods during the Christmas and New Year seasons of last year, California, Oregon, Washington, Idaho, and Nevada suffered about 50 dead, 17,000 homeless, and almost a billion dollars of damage.

Local Mennonite Disaster Service units in Oregon and California enlisted their services for the immense job of cleaning up. In most places they cooperated with the Red Cross.

In Oregon's Linn County every major river and tributary overflowed its banks and spilled out over the countryside.

According to Region IV director, John Jantzi, as many as 200 MDS volunteers participated in a mammoth cleanup operation which began on the day after Christmas. They assisted homeowners clean silt and mud from their dwellings. Mennonite workmen received clearance to enter areas generally closed to less known organizations through their close cooperation with Red Cross officials.

The next step in Oregon will be the rebuilding of damaged homes.

Disaster organizations could not begin cleanup in Northern California until after New Year's Day because of unfavorable weather conditions. More urgent than cleanup was a program of "mass care" to feed and shelter thousands of stranded Californians.

On January 7 six California MDS men reported for work to their field director, Ed Peters, Jr., in Eureka. In a Red Cross warehouse they wrapped supplies into packages to be carried by helicopter to outlying inaccessible places. Several of the men worked at the airport loading the packages into helicopters.

The Red Cross provided MDS in Eureka with office space, telephone, shortwave radio, transportation, meals, and lodging. Five men at a time volunteered their services on a weekly basis. They were flown into Eureka to direct disaster activities in adjacent towns.

The twelve-mile square Hoopa Indian reserve, where the Mennonite Central Committee has a five-person Voluntary Service unit serving at the Klamath-Trinity Hospital, is roughly 50 miles from Eureka and thus suffered heavy flooding. No one was harmed but food was becoming scarce on the reservation. The Red Cross included Hoopa in its "mass care" program.

News Items

1964 Church Construction over Billion for Fifth Year

WASHINGTON, D.C. (EP)—Church construction in 1964 passed the \$1 billion mark for the fifth year in a row, but fell \$25 million short of equalling the record of \$1,036,000,000 set in 1962.

Final (yet unofficial) figures released by the Census Bureau show that in 1964 church construction exceeded the \$1 billion mark by \$11 million, exceeding the 1963 total by \$4 million.

Measured in dollars, the Census Bureau figures show 1964 to be the third highest year on record, following 1962 and 1960. In 1960 construction passed the \$1 billion mark by \$13 million; 1961, by \$3 million; 1962, by \$36 mil-

lion; 1963, by \$7 million; and 1964, by 11 million.

POAU Head Says Textbook Aid Unconstitutional

WASHINGTON, D.C. (EP)—Two measures submitted to Congress calling for textbook aid to all students—parochial and private as well as public school pupils—were termed unconstitutional here by an official of Protestants and Other Americans United for Separation of Church and State (POAU).

Glen L. Archer, executive secretary, spoke out against bills submitted by Rep. John E. Fogarty (Dem.; R. I.) and Rep. Hugh T. Carey (Dem.; N. Y.).

The POAU announcement described Mr. Archer as a public school superintendent, an Official of the National Education Association, and a law school dean before accepting his current post.

"The Supreme Court," he said, "has ruled that the First Amendment prohibits aid to one religion or aid to all religions, and both bills would provide textbook loans to pupils or schools, both public and private."

Rep. Carey's bill would provide textbooks, on loan, to pupils of all elementary and high schools in so-called "critical areas"—science, mathematics, history, civics, geography, and modern languages.

Charging that the Supreme Court has ruled against indirect aid as well as direct aid to religion, Mr. Archer said: "The Court has made it clear that what the Constitution forbids directly may not be done indirectly."

Rep. Carey holds that since the books would constitute only loans of government property and would cover non-sectarian fields of importance to the nation—and would be made directly to the children, not their schools—no aid to religion obtains.

Rep. Fogarty's bill would provide \$650 million in textbook aid to children of all schools—public, private and parochial.

Nepal: "Religious Freedom" but Conversions Banned

KATHMANDU, NEPAL (EP)—King Mahendra of Nepal has re-stated the position of this country high in the Himalayas: It will remain a Hindu state but will not discriminate against followers of other religions.

The 45-year-old king said nothing, however, concerning Nepal's laws which bar conversions to those "other religions."

Protestant and Roman Catholic missionaries are largely restricted to "service" in their activities here. Evangelism is prohibited and conversions are banned by law. At least one Protestant minister—and his converts from Hinduism—are in jail for breaking that statute.

In a message sent to a Hindu religious rally at Nagpur in neighboring India, the king said that Nepal will remain a Hindu State as "Hindu Dharma" (way of life) alone could extricate man from what he called his "present fearful situation."

But though a Hindu kingdom, Nepal will not discriminate against any citizen on the ground of his religion, the king declared.

Apparently Nepal does not appear to regard its ban on religious conversion as an act of discrimination.

This ban has existed since ancient times and the first Christian converts in Nepal—reached by a Protestant missionary who was born in Nepal but brought up in India—were imprisoned as soon as the government came to know of it.

The ban was not given full legal status until 1963 when a new social code, called "Mulki

Ain," was promulgated as part of a program to modernize Nepal.

It includes the curious provision that even after conversion a Nepalese Hindu shall remain a Hindu. Violation of the ban on conversion is punishable with imprisonment up to three years. Foreigners found "guilty" of attempted conversion will be expelled after a year's imprisonment.

Jewish "Constant Reminder" Faces Soviet UN Office

NEW YORK (EP)—A bronze plaque to serve as a "constant reminder" to the U.S.S.R. of the plight of some 3,000,000 Jews in Russia was unveiled on the facade of a synagogue across the street from the Soviet Mission to the United Nations.

To be lighted day and night, the plaque reads "Hear the Cry of the Oppressed (Psalm 102)—The Jewish Community in the Soviet Union." It is affixed to the wall of the synagogue of the Congregation Zichron Ephraim.

Over 5,000 in Seattle Join in Prayer for Unity

The "inspiring, historic occasion" when more than 5,000 men, women and children crowded into the arena of the Seattle Center to pray for Christian unity was a front-page story in the Seattle *Post-Intelligencer*. "They were together in one place," said the paper, "Anglican, Catholic, Orthodox and Protestant . . . and the spirit of Christian unity descended upon them."

Dr. Robert McAfee Brown, of Stanford University, who also addressed the throng, commented that such occurrences would have been unthinkable even a few years ago. "It is a measure of how far we have come that our sharing in hymns and prayers seemed so natural and right."

On Saturday evening preceding the event, Roman Catholic, Protestant and Orthodox clergy attended a formal dinner. Music at the Sunday services was by the choirs of Pacific Lutheran University, Tacoma, and the Seattle Catholic Choir composed of lay people from 25 parishes and Newman Club members of the University of Washington.

The Rev. Dr. Lemuel Peterson, executive minister of the Greater Seattle Council of Churches, declared: "In holding this public gathering, the sponsoring bodies desired to give dramatic proof that the bonds which unite us are stronger than the divisions which have sundered us in the past."

British Catholics to Promote Private Reading of Bible

LONDON (EP)—A campaign to popularize the private reading of the Bible among Roman Catholics in Great Britain is being launched here by the British Catholic Biblical Association.

A group of Bible experts from Britain, Rome and Holland, headed by Archbishop John C. Heenan of Westminster, met here to discuss ways of introducing the Bible to schools and parishes.

"Our aim is to try to make the Bible a live issue for Catholics," said Father Reginald Fuller, S.J., who was chiefly responsible for obtaining authorization for the publication in Great Britain of a Catholic version of the Protestant Revised Standard Version of the Bible.

He said the association is seeking to provide a system of notes to aid in Bible-reading, similar to aids made available through Protestant Bible reading groups. "Bible vigils" in churches and correspondence courses also are planned, it was reported.